

BENDIGO & ST ARNAUD DISCUSS MERGER

Bendigo and St. Arnaud, Victoria's two smallest dioceses in terms of Anglican population are to hold official discussions on a merger of the dioceses.

The diocese of Bendigo was founded in 1901 and now has 24 clergy to minister to about 35,000 Anglicans. The present bishop, Right Rev Ronald Richards, is to retire this year.

St Arnaud has a new bishop, Right Rev David Shand and 25 clergy to minister to some 30,000 people.

At the recent Bendigo synod Bishop Richards announced that he had received a request from the diocese of St Arnaud to discuss the possibility of uniting the two dioceses.

Bishop Richards was delivering his charge to the 24th Bendigo synod on Monday, June 24.

He said that on June 10 an informal meeting of the Bishops, Archdeacons and Registrars of the dioceses of Ballarat, Bendigo and St Arnaud, and representatives of Melbourne had been held.

"As a result of that meeting, I have received a letter from Bishop Shand saying that his Bishop-in-Council had passed the following motion:

"That the bishop be requested to initiate dialogue with the diocese of Bendigo, or another diocese, toward union of the two dioceses and to endeavour to preserve the peculiar values and activities developed by this diocese, and to appoint any necessary committee to investigate and prepare for such dialogue," said bishop Richards.

"I hope this synod will authorise me to appoint a corresponding committee with the diocese of St Arnaud."

The motion to this effect was subsequently carried by the synod.

St Arnaud has been hard hit in recent years by problems caused by many rural dioceses. Small capital resources and continuing inflation has meant increasing financial hardship.

The number of parishes has dropped to only 13 and many do not regard this as a viable number for episcopal oversight.

\$13,000 legacy for Vic. EA

The Evangelical Alliance (Victoria) has been encouraged by the receipt of a legacy of \$13,000 towards its work.

Trustees have been appointed and the EA is investing the money to ensure a regular income.

The EA Missionary Department is considering the appointment of a qualified person as youth director to present the challenge of missions among young people and students.

Ridley College, Melbourne, has been chosen for the Australian Evangelical Alliance 2nd Biennial Council, August 16-17. Delegates from all States and territories except the Northern Territory will attend. Matters for discussion include those affecting the consolidation and development of the movement in Australia.

Three hundred ministers and theological students attended the Seminar on Preaching led by John Scott, and the public meeting in which the EA combined with SU taxed the capacity of the Pharmacy Hall. John Stott is the president of the EA in the United Kingdom.

The Alliance's Education Commission has now completed its series of three public lectures on "Christians in Education."



Dr John Haggai (left) speaking to Dr Carl and Mrs Henry during a break in the 10th and 11th training course conducted by Evangelism International in Singapore late in June. (Worldwide photo.)

BRISBANE RETAINS PRESENT RI SYSTEM

A radical motion to withdraw entirely from teaching in the State schools received surprisingly strong support in Brisbane synod in June. A first-rate debate revealed that many synodsmen have grave doubts about the value of the present system of religious education.

Although no official figures were given at the conclusion of the count at the end of the debate, it appeared that about 80 members were in favour of complete withdrawal. About three times this number indicated that they wished to vote against the motion.

Canon Desmond Williams, who introduced the motion, said that he was asking that the Church should have the courage to break out of a system which was attempting religious education in the wrong place under impossible conditions.

"We are asking you to approve of the submissions which we as a diocese made to the State Government at the time of the Gutekunst inquiry," he continued.

"Christian education must be distinguished from communicating facts. We are out to make disciples, and that is not a proper educational task. The educational role in the classroom is that open-endedness must prevail, and because of that we just cannot go into the schools as evangelists.

Michael Paxton-Hall (Bundaberg) said that there was a very real difference between the primary schools and the high schools.

Chairman of Synod Committees (Colonel A. S. Gehrmann) said that in his time at State school, he did not think that one religious education period had been worthwhile. His children had had the same experience.

The Assistant Bishop (Right Rev Ralph Wicks) said that he believed it would be a black day for the Church if the motion was passed. He said that there were many teachers, well trained in addition, who did not have the gift of teaching either.

"If we are going to buckle under whenever there are difficulties, then we will be buckling under all the time. I believe that if we pull out of the schools, we would be betraying the Church's commission."

Canon Geoffrey Williams (Chaplain at Church of England Grammar School) said that a vacuum was not the way to achieve what we want in the area of Christian education. He said that we should be improving religious education in our schools so that it became a subject that could stand on its own.

Rector of Palmwoods (Rev Alf Gerlach) said that if we thought that the State system was open-ended, we were living in a dream world. The high school classes were a most valuable time to answer the propaganda that was presented at other times in the school week.

Rev Peter Paine (Camp Hill) urged that adults should be incorporated into religious education programs, while Canon

Very Rev Brian R. Kyme, Dean of Geraldton, since 1969 (N.W. Aust.), has been appointed rector of Christ Church, Claremont from early September.

Rev Peter G. C. Broadbent rector of Woodlands-Wembley, Downs since 1970, has resigned as rector of Surfers Paradise (Brisbane) from early August.

Miss Jean Cowden, who has been secretary to three Archbishops and has worked in Church House for 28 years, has resigned the post of Archbishop's Secretary on medical grounds.

Rev Roy J. Poole, supervisor of the Christian Aid Dept of the British Council of Churches since 1968, has been appointed executive secretary of Anglican Health and Welfare Services.

"The Premier of this State (Mr Bjelke-Peterson) is so far out of step with educational thinking that he claims that this is the Church's task."

Canon Williams affirmed that the present system in the State schools had never worked. It had done nothing to arrest the decline of religion and morals in the State, and instead of being positive in its effects it tended to inculcate children against religion for life.

Mr M. G. Tipper (Albion) said that too often we had taught

Associate General Secretary of the International Fellowship of Evangelical Students.

Professor Brian Hill is Foundation Professor of Education at the Murdoch University in Perth.

Dr Isabelo Magalit is a medical doctor, and is also an Associate General Secretary of the International Fellowship of Evangelical Students in Asia, based in Manila.

Bishop Alfred Stanway, Deputy Principal of Ridley College, University of Melbourne, is AFES President for 1974. He will deliver the presidential address during the conference.

INTERNATIONAL STUDENTS MEET AT MONASH '75

Four broad groupings of Christian students in tertiary institutions will meet together in an international conference at Monash University, Melbourne, January 11-18, 1975.

The International Conference comprises:

- Annual Conference of Australian Fellowship of Evangelical Students.
- Annual Overseas Christian Fellowship Convention.
- National Conference of Nurses Christian Fellowship, Australia.
- Annual Conference of Australian Teachers' Christian Fellowship.

In addition to overseas students already in Australia, there will be delegates attending the International Conference from neighbouring countries.

Two international speakers and three Australian speakers will give a series of addresses each morning and evening.

Rev Paul Barnett, Rector of Holy Trinity Church, Adelaide, who has a special interest in New Testament studies.

Dr Hans Burki, author, teacher, and General Secretary of the Swiss equivalent of AFES, is an

SHARE IN PRAYER

We praise the Lord for: His blessing upon the ministry of the ACR.

Increasing circulation which has been maintained over recent months.

We ask prayer for two board members, Dr Broughton Knox and the Rev Rex Meyer, as they travel to the International Congress on World Evangelisation at Lausanne.

SA begins counselling course for ministers

Clergymen are finding an increasing demand for marriage guidance counselling in SA.

Mr D. T. Simmons, a curriculum development officer with the Department of Further Education, said that it was expected that other people involved in marriage counselling also would take part in later courses.

A feature of the course will be the use of a film produced by the department's Multi-Media Centre at the Kilkenny Technical College.

The film depicts "real-life situations" in marriage.

The director of the Multi-Media Centre (Mr R. R. Fairbrother) said much imported material was unsuitable for Australia and it was likely that the film, being produced in eight 18-minute video-tape sequences, could be sold in other States for training in counselling.

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Money means people

"I urge you to see money in terms of people," writes Rev. Maurice Betteridge, C.M.S. Federal Secretary.

"People who give of their prayer and gifts for the global mission of C.M.S., and people who go because God has called them to the task."

Mr Betteridge made these comments when releasing CMS Budget figures at the beginning of June. At that time there was still \$137,464 needed to meet the budget by the end of June, 1974. He went on to say:

"Meeting the budget is one very vital way in which we share our commitment to the missionary task and the reality of our fellowship in the Gospel."

"As we remember with thanksgiving all the ways in which God has so richly blessed the work of the society in the

Branch	1973/74		1972/73	
	Total Required	Still Required	Total Required	Still Required
NSW	267,000	70,326	239,000	66,716
Vic	208,500	50,000	184,000	26,000
Qld	42,650	10,360	40,000	12,820
Sth Aust	34,290	5,978	32,660	8,165
		137,464		113,701

Mainly About People

ADELAIDE

Rev Peter G. Carter, curate of St Cuthbert's, Prospect, since 1972, has been appointed curate of St Wilfrid's, Tea Tree Gully.

Rev Blair G. Grace, rector of St Luke's Zestian (Casmanville), since 1971, has been appointed organising secretary of BCA in Sth Australia and part-time curate of St Bartholomew's, Norwood.

Rev Robert O. Nichols, rector of Christ Church, Yankalilla (The Murray), since 1961, has been appointed incumbent of Holy Trinity, Lyndoch (Adelaide), from August 30.

Rev James B. Ruzzell, rector of St Theodore's, Toorak Gardens, since 1970, has resigned as from November 30.

Rev Stuart M. Smith, rector of St Augustine's, Unley, has been appointed to the Hale Canonry, which has been vacant since the resignation of Canon John L. Bond, in April.

MELBOURNE

Rev Dr Evan Burgess of Canberra, has been appointed Vicar of Trinity College, Melbourne, from June 10.

WILLOCHRA

Miss Shirley Mader, of Peterborough, a nursing sister of wide experience, has been appointed Matron of the Willochra Home For The Aged, Crystal Brook.

Rev Brian E. Newman, rector of St Matthew's, Quorn-Melrose, since 1970, has been appointed rector of Kadina from June 7.

BRISBANE

Rev Phillip H. Armstrong, rector of St Paul's, East Brisbane, since 1971, has resigned because of ill health.

Rev John G. Johnston, rector of St Philip's, Thompson Estate, since 1950, will retire at the end of June.

Rev Christopher C. Misse, curate of St Matthew's, Grovely, since 1972, has been appointed rector of St Lawrence's, Capatoo.

ROCKHAMPTON

The Hon Mr Justice Kelly, Judge of the Supreme Court of Queensland, Central District, has been appointed chancellor of the diocese. He will take up the appointment at synod in July.



Rev Bill Graham, new precursor of St Andrew's Cathedral, Sydney

Principal Knox to Lausanne

The Principal of Moore College, Rev D. B. Knox, and Mrs Knox will be attending the International Congress on World Evangelisation at Lausanne in July and then going on to England where the Principal hopes to confer with the University of London on courses in theology.

While he is away the College will be conducted by the Director of Studies, the Reverend Dr W. J. Dumbrell, and the Director of Administration, the Reverend B. L. Smith.

The Chairman of the College Executive, the Venerable E. D. Cameron, will also assist in any matters that need reference to him.

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Notes and Comments

ACR severs a happy relationship

This is the last issue of the ACR to be printed by John Fairfax & Sons Pty Ltd. It ends a cordial business relationship extending back over ten years and more.

Fairfax's produce Australia's largest daily newspaper, the Sydney Morning Herald, the evening Sun and many other journals and magazines with a wide circulation. The exigencies of modern production and the shortage of skilled manpower has compelled them to ask us to seek another printer. We have been negotiating for some months and have now found a printer whom we believe will give us very good service.

Printing and publishing has been a very trying experience of recent years with rocketing postage and printing and paper costs. Add to these widespread industrial troubles which have affected printers and more particularly the postal service on which we depend for distribution, and you will appreciate something of our

trials. Through it all, our printers have been as helpful as anyone could be.

Our thanks are particularly given to Mr Harry Fry and Mr John Coates in the composing room who have been most helpful and have always taken a pride in producing each issue of the ACR so that it reflected a craftsman's care. They and others have always given most freely of their experience.

Forthcoming issues will be produced by the offset printing process which has a number of advantages, including the possibility of using much more illustrations without the expense of block-making.

The change will also mean that our copy and advertising deadlines will be more flexible so that our news will be fresher when it reaches our readers.

Exerted a lot of interference

Dr Ramsey says that when he retires from the Archbishopric of Canterbury in September, he will not be interfering with the running of the Church of England.

Asked by a TV interviewer whether he would continue "to exert his authority" like Lord Fisher of Lambeth, he replied tersely: "He didn't exert authority, he exerted a lot of interference."

He gave the assurance that his successor need have no fear about him interfering "in the politics of the Church of England."

An injection of realism

David Shand did not have to be Bishop of St Arnaud long before he came up with an accurate diagnosis of the ills of Victoria's most difficult diocese. And he has carried diocesan leaders with him.

St Arnaud hasn't any powerful neighbours who could cede it a number of strong parish centres. So the approach to Bendigo for a possible amalgamation injects a much-needed shot of reality into the body of the Australian Church.

But must we wait long years for an able new bishop to arrive before another diocese or two or three follows this sound lead?

When the ACR last raised this question of the viability of some of the weakest dioceses five or six years ago, only one bishop took it up. Stagflation is now making a difference in addition to all the other factors.

See nothing hear nothing

Writing to Melbourne diocese's "See," Mr Noel R. Callow, of Kallista, who signs himself as a former resident of Zambia, writes regretting Melbourne's grant of \$500 to the WCC racism fund. From his own experience he shows that the terrorist groups who get these grants in southern Africa will use the money entirely for their own purposes including beer and arms.

Victorian secretary of the ACC replies in the same issue pointing out that WCC grants are only for humanitarian purposes.

Why do the WCC and well-intentioned people of the ACC like Mr Dargaville continually refer to these "humanitarian" purposes? The purpose of the WCC grant is clear. But so is

the use to which it is actually being put. The WCC naively or it is cunningly—refuses to look at this. Continuing such grants is deplorable.

Are we getting flabby?

The NSW Provincial Synod late in June gave clear signs that the Church has begun to sink so deeply into the creature comforts of the affluent society that it has lost its missionary muscles.

On the motion of the Bishop of Bathurst, a report of a diocesan boundaries commission was received which suggested changes to the boundaries of all dioceses in the province, many of them necessary and non-controversial. However, the Bishop's motion envisaged the cutting off of large far western areas of Riverina and Bathurst to make them into either a missionary diocese or an area of episcopal oversight.

The possibility of areas of St Arnaud and Brisbane later being incorporated into the suggested missionary diocese was mentioned in the report.

To his credit, Bishop Barry Hunter of Riverina said that he did not want to lose the remote areas of his diocese and that he did not mind the travel involved.

There was general agreement that the proposed new area could not be self-supporting in the foreseeable future and that it would be a burden that would have to be shouldered with considerable help from outside.

One possibility covered by the report was that Sydney diocese with its resources and well-known missionary spirit, might be asked to provide episcopal oversight for the region. An amendment by Canon Alwyn Prescott indicated that Sydney diocese would be prepared to accept the burden.

Bishop Leslie spoke appreciatively of Sydney's offer but it was not taken up by Provincial Synod for reasons which were certainly not made plain. What-

ever they were, nobody mentioned churchmanship.

At least the mother diocese of the province tried to act responsibly and showed that it has not lost an adventurous spirit in the service of Christ.

Clergy role in society

Bishop Ralph Hawkins of Bunbury spoke out in very strong terms of disfavour to the West Australian press about ministers signing public statements urging a vote for a particular political favour. We noticed that one Perth newspaper headed the story "Clerics' role in society."

"Role" is one of these new words which the social scientists have made much of these days. It is now "in" to talk of your "role, if you are a wharf labourer or a minister or a professor of something or another. We hear much about "role confusion," "role differentiation," "role ambivalence" and so on.

In common parlance "role" is what you do and most of the discussion is about whether or not you know what you are doing. But perhaps to some that is an oversimplification.

So if you're in doubt about what you are doing or how you do it, get someone to "role play" it with you. That's also a play that is very much "in" these days. And true enough, if you are not sure about it, it can help.

Ministers particularly suffer from a plethora of seminars, conferences, etc, at which their "role" is discussed and they often come away having learnt just how confused they all are. Possibly if they had not gone, they would not have been half so confused.

So the question remains. Why are we suddenly so tremendously concerned about our role. Isaiah said, "Here am I. Send me." He didn't spend overmuch time working out his role after that. Neither did St Paul. "Woe is unto me if I preach not the gospel."

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MR WILLIAMS SAYS . . .

Mr Williams says his afflictions have become so extreme he is afraid they will cut him off from God. Can anything separate us from

the love of Christ? was the only question that Paul felt worth consideration (Romans 8).

Notice how Paul takes the extreme conditions of life and investigates each.

First, he interrogates Existence—"death and life"; next created intelligence "Angels,

By Ken Roughley

principalities and powers"; next the extremes of Time—"things present, things to come"; next Space—"height and depth"; lastly the created Universe "any other creature."

He is like a man proving every link of the chain in which he is going to swing over an abyss.

He's tested them all and he is satisfied that none of these can cut him off from the love of God.

Your afflictions, Mr Williams are included in between this list somewhere.

Jesus the Reconciler

The more we concentrate on trying to win victories of organisation, "reconciling" others to our viewpoint, the further we move from the loving relationship of unity in Christ. We can try to combat racism, or to combat divisions among Christians. But Jesus the Reconciler suffers again when we wound friend or stranger.

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WHAT IS C.E.T.V. DOING?

Clifford Warne has been director of Church of England Television, the production and program unit of the diocese of Sydney since its inception. The ACR asked Mr Warne to tell what C.E.T.V. is doing now.

Since Peter Stanton created the C.E.T.V. sound-studio, and Stewart Mudge started the C.E.T.V. film unit, the work of the Church of England Television Society has grown rapidly. The Society presents about 22 TV shows a month for commercial stations ATN 7, TCN 9, TEN 10 and WIN 4, the stations within Sydney Diocese. As well, this year, C.E.T.V. is filming interesting subjects in other countries:—

In Singapore: The Bible Society commissioned C.E.T.V. to produce an audio-visual presentation to feature their campaign—GOOD NEWS FOR NEW READERS.

In South-East Asia: World Vision commissioned C.E.T.V. to produce audio-visual materials and movie segments for TV news programs.

In Italy: The Australian Institute of Archeology commissioned a film on Herculaneum and Pompeii, the cities destroyed by the violent eruption of Mount Vesuvius in AD 79.

In Switzerland: World Vision commissioned a film on the Congress of Evangelisation for TV release.

Other film productions include a colour-film on birds with guest narrator, Jungle Doctor, Paul White and a series of illustrated Bible readings with live action artwork from Graham Wade and the Scriptures read by Rev. Philip Oliver.

Both the new film on birds and the illustrated Bible read-

ings have developed from C.E.T.V. TV's first colour movie Zoonooz. In Zoonooz George Cansdale, ex-superintendent of London Zoo and a famous BBC TV personality, talked about animals and their feeding habits. Stewart Mudge filmed George Cansdale with the camels, otters, flamingoes, seals and other creatures at Taronga Park.

Cansdale also talks about man's need to "feed on" the Word of God. In that film he refers to our Lord's mention of camels after He met the rich young ruler. Graham Wade's hand illustrates the Bible story in the film. The artwork presentation worked well, so C.E.T.V. decided to do a series of Bible stories for TV in the same style.

C.E.T.V.'s newest TV personality is a dog, His name's Chips. While Martha Nixon is on tour in the United States for a couple of months, Sally Begbie is appearing with Chips in the Wotsaname Show. Chips shares with

Sally the problems life gives to him and his friends, Foxy the Terrier, Fili la Poodle, and Slobber the Bulldog. Sally shares with Chips the problems humans face, and what the bible teaches about man and his problems. The series is telecast by over 25 TV stations.

More Australians watch the WOTSANAME SHOW than any other C.E.T.V. production because of the number of stations which telecast it.

Now, new stations are about to telecast THAT'S THE DIFFERENCE, the three-minute Bible readings by Philip Oliver with photography by Stewart Wade.

As well, Western Australia and Victoria use C.E.T.V. half-hour productions such as SEARCH FOR TRUTH, where Bruce Smith discusses with an audience what the Bible teaches. David Peterson introduces the subject and hosts the show.

At the Congress on Evangel-

isation in Lausanne C.E.T.V. is filming interviews with Christian leaders to feature in new episodes of the half-hour series PEOPLE WORLD.

C.E.T.V. also specialises in producing sound-slide sets—audio-visual productions using exciting colour photography with a lively soundtrack of voices, sound effects, and music. The latest in the series are 4 productions related to the new book "THE ULTIMATE TRUTH," a course in Christian doctrine produced by A.I.O.

Each audio-visual production is an excellent starter for a Bible study group to see before discussing the subject together. Other productions to be released soon will be pictorial presentations of the psalms, and dramatic stories from Asia and Europe.

Much of the Church's future in mass-media communication depends on training writers, speakers and producers now! So

C.E.T.V. takes every opportunity to encourage talent and teach all who want to learn.

Director Clifford Warne has been sharing the pet secrets of professional scriptwriters, entertainers, speakers, and producers with clergy and laymen throughout Australia. During the year he also visited Singapore and New Zealand to share clues on writing and effective speaking with other Christian groups who want trained communicators. The Scripture Union in France has published his handbook "The Magic Of Storytelling" in French for teachers in France, Belgium, Switzerland, and French-speaking Africa.

Michael Griffiths of the Overseas Missionary Fellowship asked C.E.T.V. to train Asians in mass media communication. Already four Chinese from the first group trained are working now in communication ministries in South-East Asia.

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8466. Salvation Army 1000 VOICE CHORUS—O For A Thousand Tongues To Sing, Lay Thy Load of Sorrow at the Feet of Jesus, plus 10 more.



5602. Andrae Crouch & The Disciples—"Live" At Carnegie Hall—I Don't Know Why, You Don't Know What You're Missing, He Looked Beyond My Fault, plus 7 more.



8451. The Ring of Happiness—Korean Children's Choir—Blessed Assurance, My Faith Looks Up To Thee, Alleluiah! As A Little Child, plus 10 more.



5592. Come Together by Jimmie & Carol Owens featuring Pat Boone—Come Together, His Name Is Jesus, He Is Here, Turn Our Hearts, plus 13 more.



6503. The Crimson Bridge—Better Times, Easy Ways, Comin', He's Alive, Birthright. First Suite by Gary Rand-1st Movement (Searching in Reality), plus 2 more.



6513. Anita Bryant . . . Naturally—Aloha Again (Naturally), Lean On Me, Day By Day, Fire and Rain, Mighty Clouds of Joy/Put Your Hand in the Hand, plus 6 more.



8615. Now Is The Time—The Jerry Alcorn Trio—Now Is The Time, All I Need Is Jesus, He Giveth Me Strength, It Was A Happy Day, Something Within Me, plus 5 more.



8545. The Best of Frank Boggs—Come Thou Fount, Does Jesus Care?, Yes God Is Real, The Old Rugged Cross, Fill My Cup Lord, The Saviour is Waiting, plus 6 more.



8528. Lev Aronson Plays Cello Classics—Bach: Adagio—nd Allegro from Sonata No. 2, Handel: "Ombra mai fu" from Xerxes, plus 5 more.



8576. A New Song—Revival Time Choir—There's A New Song, Come Holy Spirit, The Eastern Gate, Saved Saved, There Was No Other Way, A Mighty River, plus 7 more.



5605. Sunshine Day—The McCrorys—Sunshine Day, I Never Was So Happy, Get Yourself Together, Today Is the Tomorrow He Touched Me, Jesus People, plus 4 more.



8517. Blessed Be The Name—The Old Fashioned Revival Hour Quartet—Blessed Be The Name, Son of My Soul, He Leadeth Me, plus 7 more.



6511. Ron Salsbury And The J.C. Power Outlet—Suddenly, Back Home, Long Time Comin', Love Song—Denominations, Nick Of Time, Don't Shine It On, 3 more.



8498. The Way Of The Cross—Alan McGill—The Way Of The Cross Leads Home, It's Always Darkest Before The Dawn, Amazing Grace, plus 9 more.



9622. Who Am I—The Blue Ridge Quartet—His Eye Is On The Sparrow, Just A Closer Walk With Thee, A Soldier's Prayer plus 9 more.

John Nurser resigns

Rev Dr John S. Nurser, warden of St Mark's Institute, Canberra since 1968, has resigned from June 30 last.



Dr John Nurser

He graduated from Peterhouse, Cambridge in 1954 with a first in history and gained the Cambridge PhD in 1958. He was ordained that year for the diocese of Sheffield.

From 1961-68 he was Dean and fellow of Trinity Hall, Cambridge.

He went to England on sabbatical leave early this year and he has now advised the St. Mark's Council of his resignation. He expects to take up parish work and to extend his writing.

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NEW POLICY NEEDED ON ABORIGINES

George Pearson, vicar of St James', Dandenong, Victoria, served with CMS in Tanzania 1943-61 and as secretary for Aborigines 1961-63. He believes that changing situations set changed patterns of responsibility. He sees strife in Australia as inevitable unless . . .

Whatever area of church life and ministry we may consider, changing situations call for new approaches and a re-appraisal of responsibility.

We are familiar with such thinking in a world of rapid social and economic change; it is so for the role of the ministry, for parish structures for social involvement and community service.

Outreach ministries, whether in suburbia, in outback Australia, or in overseas countries, constantly change. The responsibilities we accept to spread the gospel require of us regular re-thinking of strategies to meet new situations.

The changes convulsing the area of Aboriginal affairs are so rapid and so all-embracing that they can only be spoken of as a revolution: change that is both wide and deep.

It is true that change has been taking place all the time in our Aboriginal mission work, change slowed down by the old protectionist paternal policies and by relative remoteness. The adoption of the Woodward Commission report on Aboriginal land rights will further retard the incursion of disruptive influences into tribal heartlands. The rate of change will now be effectively controlled by the people themselves.

Overtaken

Now events have overtaken us. It cannot be long before these outback areas are removed from the category of "mission field." And this for two reasons. Firstly the Aborigines are being pressed forward into an era of self-determination at the local community level, as a matter of government policy. Secondly be-

cause the emerging Aboriginal ministry and the up-grading of the local economy to support it, must fairly shortly lead to the full integration of the local church and the ministry that serves it into the orbit of diocesan responsibility.

These are ends towards which every missionary agency works: an indigenous church in both ministry, support and extension. The question that arises is whether the coming removal of the spread of the gospel in these special areas from the concern of our mission agencies, except as a place for "Home Mission" action, spells the end of any special responsibility for the church in Aboriginal affairs.

The thesis of this article can be stated thus: in the new situation that confronts the Aborigines, the church has a new role to fulfil, a task for which it alone is equipped and motivated.

The present is a time of crisis in racial relationships for both the Aborigines and the total Australian community.

It is beyond dispute that to a large extent the continuing existence of a significant number of Aborigines in Australia has been the product of the caring ministries provided by members of the church through its missions.

When official policy was "Live and let die," the church championed Aboriginal welfare, gave healing and health and education, and placed a proper emphasis on the value of all human life, however disadvantaged any group might be. The people we have so sedulously preserved cannot be abandoned by the church in their new situation of need.

Let it be clearly remembered also that, while the church has worked often in close concert with government in the service of the Aborigines, it has not been a mere tool of government. It is encouraging to see moves by the States to hand over the Departments of Aboriginal Affairs to the Commonwealth. It is also heartening to see the Aborigines Council in Canberra gaining a realistic say in policies that affect Aborigines. We can look forward to a common Australian policy on Aboriginal welfare, and acceptance by the Aborigines of policies in which they have an effective formative part.

policy: it has often acted as a corrective to it and a guide for it.

There have been those in government and industry alike who had no sensitivity where Aborigines' customs, beliefs and culture were concerned, no jealousy of the racial integrity and rights of a distinctive people.

This people was not valued as a people with a full right to continuing separate existence. Rather was there a policy to penetrate their habitat, train and educate their youth, and channel a primitive people out from relative isolation, security and integrity into the cultural confrontation, confusion and disintegration of station, town and city.

Own land

The church made it possible, for the Aborigines who wanted to, to live in their own land, be themselves and retain their racial identity as long as they wished.

The changed circumstances brought about by political equality, economic prosperity and social responsibility, all closely related to the "norm" for all Australians, have both raised the status of the Aborigine on the official level, and made insistent the demand for acceptance and recognition by the rest of the community.

It is true that the Australian people, especially the majority who had no meaningful contact with Aborigines, through a referendum vote, save its support to a policy of full citizenship for Aborigines. But this did not influence the attitudes of whites in close touch with Aborigines, who in large measure still despise and reject them.

Social acceptance and equal economic opportunity have not been gained by referendum or legislation. They depend on the change of heart and an abandonment of prejudice.

It is encouraging to see moves by the States to hand over the Departments of Aboriginal Affairs to the Commonwealth. It is also heartening to see the Aborigines Council in Canberra gaining a realistic say in policies that affect Aborigines. We can look forward to a common Australian policy on Aboriginal welfare, and acceptance by the Aborigines of policies in which they have an effective formative part.

The Aborigine must grow taller in his own estimation as these and other changes become effective. His sense of injustice, deprivation and disadvantage must decline. Wherein lies the challenge to the Church?

One needs not to emphasise that the Aborigines' situation is not one but many. In some parts, amongst tribal groups, the Church has done well. However, for the fringe people in and around towns and hidden away in our cities, the Church has failed miserably.

Enclaves

The increasing trend is for Aborigines to flock off the land and out of townships into enclaves within the cities. The metropolitan people and dioceses, which hitherto had little contact with the Aborigines' situation, now face on their very doorsteps An insistent call to mission and ministry.

Like so many American Negroes, the black man in metropolitan areas is bound to face daunting problems, above all the stark facts of racial prejudice and non-acceptance.

The greatest barrier to Aboriginal advancement to full acceptance and equal status as part of

an Australian multi-racial society is the racial prejudice of the white Australians. This is simply a matter of not owning the equal value of every human without distinction, as a person, as a neighbour, as a workmate and as a citizen.

From superior heights of semi-literacy, moral permissiveness and exclusive mateship, many white Australians reject coloured



Rev. George Pearson

people, despise other cultures and ignore the sufferings of the disadvantaged.

This applies especially in attitudes to the Aborigines, who are where they are largely because of what the same whites have taken from them and done to them. Our Aborigines are possibly the most underestimated and misunderstood of any race on earth.

In reaction, Aborigines who today are regaining dignity and a sense of their rights and power, will resent attitudes that denigrate or reject them, and, failing mutual acceptance, must become militantly antagonistic. Racial strife is inevitable.

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the very demanding and difficult task of promoting reconciliation and mutual acceptance.

Our General Synod piously resolved to ask every parish and diocese to look to their responsibilities for the Aborigines in their midst. A very good idea.

But who in any part of the land has done anything at all as a result of that resolution? Which parish or diocese is even aware of what was resolved? We can be assured that no results will flow unless some responsible person or group stirs the Church and gives a lead!

If the Church at each point fails to show the way, set the pattern and call the tune, no one else will! Inter-personal relations are outside the purview of the legislator and administrator. They are community and neighbourliness matters. What group other than the Church is motivated in the cause of reconciliation, and able to meet this challenge?

Can those who guide us in Aboriginal service give us a lead, activate the dioceses and congregations, even put someone to work to stir us up and promote action?

The longer things stay as they are, the deeper will grow the bitter gulf of mutual rejection and mistrust between white and black, the more intractable will become the problems facing true acceptance and integration: the building of a happy and healthy multi-racial society in our land.

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An excellent centenary book

SIR — Readers may be interested in a book published here: "St Mark's, the History of the parish church at West Wollongong, NSW."

The committee responsible feels that it would appeal to many who have had connections with the parish and to those who are interested in parish histories.

It is abundantly illustrated and extremely well presented and copies may be obtained for \$1.20 from the undersigned c/o St Mark's, 429 Crown Street, West Wollongong, NSW, 2500.

W. J. Fearon,
West Wollongong, NSW.

Arabs need our understanding too

SIR — I note that the Rev Rex Meyer of your editorial staff has just returned from a three weeks' study tour of South Africa, where he made a careful study of the multi racial problem there, and is prepared to accept speaking engagements to tell people what "the media in Australia do not tell," on this subject.

This is not the only subject in which the media in Australia fails.

The Palestine subject suffers in the same way, because there are many things that the media in Australia do not tell, on this subject.

Because of this, I like to suggest that the Rev Rex Meyer or any other representative of the Anglican press in Australia make a similar study tour to all the Palestine refugee camps scattered in the Middle East from Gaza in the South to the North of Syria and Lebanon, including

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Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

the Jordan, and make careful study of the appalling conditions under which the inmates of these refugee camps live, and also be well acquainted with the original causes and the present effects of this tragedy that has sparked off what is now called the Middle East Conflict.

He can also visit Middle East countries and Arab States that are involved in this conflict, and interview their leaders who will enlighten him on the attitudes of the Arab States in this conflict.

Interviewing Palestine refugees in Australia will also be a great help. The reason that prompts me to make this suggestion is the ignorance shown by many of our church people on this subject.

I am sure if this is done, then there will be a lot said of "What the media in Australia do not tell." J. Gordon Boutage, Mosman, NSW.

The Living Bible

SIR—My good friend Percy Cartwright has raised some worthwhile points in his defence of the so-called Living Bible (ACR June 27).

Yes, we do need to present the Word of God to people in a language they understand; our clergy certainly needs to "unbend a little."

But Mr Cartwright unwittingly destroys his case for this version he espouses by quoting from Hebrews 1:1, part of the epistle for Christmas Day.

The Living Bible says "God spoke in many different ways to our fathers through the prophets (in visions, dreams and even face to face), telling them little by little about his plans."

To my knowledge, the words in heavy type do not occur in any Greek manuscript. They do bring out some of the emphasis present in the original tongue, but also add words not in the letter itself. They form no part of the inspired record; they possess no authority; they are simply included by those responsible for this publication.

This means the person reading what he takes to be the Word of God is deceived. And not only deceived, but here (and in many other places) deliberately misled. For example, there is no

mention of "dreams" in Hebrews 1. After all, how often did God address his prophets in dreams? Abraham was the first man described as a prophet (Genesis 20:7), and what do we read in that very chapter?

God spoke to Abimelech in a dream, but in 15: we read that "the word of the Lord came to Abraham in a vision."

Dreams in the bible were generally used as a vehicle of revelation to the heathen (as with Abimelech) or for the spiritually immature.

When the young Jacob fled from home, revelation came through a dream. But to old Israel, God spoke in visions. Young Joseph dreamed; so did pagan Pharaoh; but the mature Joseph received direct revelation.

As the Scriptures unfold, vision becomes synonymous with revelation, and vastly superior to dreams (Jer 23:28).

The Living Bible time and again mistranslates or paraphrases loosely to such an extent that it ought not to be regarded as the product of one who is the Spirit of Truth. The Needle, Sydney.

A welcome relief to poorer nations

SIR — The importance of the opening of Australian markets to countries as a method of providing substantial assistance to the poor has been underlined by recent decisions of the Government in respect of jute products.

Earlier this year I wrote indicating that Action for World Development was recommending removal of all tariffs on jute products. In doing so we noted particularly that jute production and marketing was a primary source of livelihood for some of the world's poorest people within Bangladesh, India and Thailand.

As a result of that letter, numbers wrote to the Prime Minister, the Minister for Trade and their local member of Parliament on the issue.

I am delighted to inform you that the Government has now acted to remove the tariff. This is expected to provide a market of up to \$3 million annually to the jute exporting countries. In removing the tariff, the Government indicated that it was in-

Brisbane missionary giving

A report submitted to the Brisbane synod in June showed that for the first time, St Stephen's, Coorparoo had moved into first place in the diocese as a supporter of the missionary task of the church.

Coorparoo gave \$2,217 to ABM and \$2,256 to CMS for 1973-74 compared with \$1,096 to ABM and \$577 to CMS for the previous year. Thus its giving rose from \$1,673 to \$4,473.

Next best in the diocese is All Saints', Booval, a small but vital parish which hitherto has led diocesan giving. In 1973-74 it gave \$153 to ABM and \$3,836 to CMS, a total of \$3,989, a considerable increase over 1972-73 which was \$192, \$3,069 (total \$3,261).

fluenced primarily by the effect this would have on developing countries.

It may be worth noting, that economic benefit of this scale is equivalent to about three years of work by any of the major Australian voluntary overseas aid agencies.

I would not want to argue that the result of a trade expansion of this sort is necessarily the same as an aid operation of the same amount. Both aid and expanded trade are needed by the developing countries. What I do believe is that both aid and trade are urgently needed, and both deserve continued and enlightened support from all Christians.

Vaughan Hinton,
Executive Secretary,
Action For World Development.

Interpretation of prophecy

SIR — Graeme Goldsworthy's review of Hal Lindsey's best seller "The Late Great Planet Earth" (ACR 2/5/74) attracts comment because there are many views on prophecy.

Seeking to demolish Hal Lindsey's literalist interpretation emphasising modern Jewry and the Middle East, Graeme Goldsworthy, by over-spiritualising, eliminates the solid structure of God's purpose for Israel. Surely, within the limits of metaphorical speech, one must accept that God meant what He said.

Perhaps both views could be reconciled if only Christian Zionists did not base their interpretation on a colossal error —

an error so long-fixed by tradition, it is almost impossible to eradicate.

A very little unprejudiced research would expose the fallacy of building on the premise that modern Jewry represents all Israel. It cannot be too often asserted that Abraham was not a Jew, nor were all Jacob's sons. Modern Jewry is only a fraction of all Israel, and comprise only a part of Judah and Benjamin. This is recognised by leading rabbis.

One does not have to "spiritualise" the prophecies into thin air because of the difficulty of reconciling the glorious prophecies with modern Jewry. One merely looks further for the fulfilment of the unconditional Abrahamic Covenant. Its unconditional character was made possible through Christ, the One Seed.

As the Isaac line of descendants were to be God's chief agents in missionising the world, and as the Jews were the broken off branch, the bulk of lost Israel must be found among the Gentiles, where they disappeared. As Hosea makes plain, they were to find grace in the wilderness — outside the land.

Outcast Israel, after the Assyrian captivities, divorced from their Maker and uncircumcised, naturally lost their name of "Israel" (prince with God) and became Gentiles. When this is realised, it clears up many difficulties in St Paul's Epistles which space forbids enumeration, and certainly opens up prophecy in a big way.

(Mrs) P. Creasey,
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Neville Chynoweth to be Assistant Bishop

The Bishop of Canberra and Goulburn (Right Rev. C. A. Warren) announces the appointment of the Venerable Neville James Chynoweth, M.A., B.D., as Assistant Bishop of the diocese, from October, 1974.

Archdeacon Chynoweth, who is 51, has been rector of St Paul's, Manuka, since 1971, and Archdeacon of Canberra since 1973.

After training at Moore Theological College, Archdeacon Chynoweth was ordained by the Archbishop of Sydney and held a succession of appointments in that diocese. These included rector of Kangaroo Valley (1951-52); curate of Surry Hills and hospital chaplain (1952-54); rector of Dee Why (1954-63), and of Strathfield (1963-66).

He entered Canberra and Goulburn in 1966, when he was appointed rector of All Saints', Ainslie.

The Archdeacon is married with four children.

No arrangements have yet been made for the consecration of the Bishop-designate, but it is hoped that this can be arranged with the Metropolitan (The Most Rev. M. L. Loane) for early October.

A Christian cinema opens

The Gospel Film Ministry has announced that they are shortly commencing theatre showings "with a difference." They will be presenting feature-length Christian films in the AMP Theatrettes in both Melbourne and Sydney on several consecutive nights each month.

Known as "GFM Christian Cinema," Dr Raymond Moulton, director, believes it will help to fill a great need for good, entertaining Christian films to which the whole family can go to see — in these days when "R" rated films are so prevalent.

It will be programmed like a regular theatre (straight film viewing, with interval and refreshments), the difference being that the films shown will be Christian productions. It will provide an ideal night out for youth groups, both secular and religious. Advance bookings are encouraged and a group discount is allowed.

GFM Christian Cinema will be showing "The Gospel Road" at the opening nights in Melbourne on August 1, 2 and 3, and in Sydney on August 28, 29 and 30. Premiere showings of 2 new films will be included in the program. They are entitled "Come Together" (a 30-minute documentary featuring Pat Boone, Cliff Richard and Jimmy Owens), and "The Christian Home" produced by Gospel Films.

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The Word and Life

D. B. KNOX

Predestination

St. Luke, describing the effect of the preaching of the two apostles Barnabas and Paul in Asia Minor, summed up with the words "as many as were predestined to eternal life believed" (Acts 13:48). This is a clear and unambiguous statement affirming the doctrine of predestination, that is, that our salvation is a consequence of God's decision made long before we came into existence.

None of us accepts the doctrine of predestination easily.

There are at least two reasons for this. The first is that because God works through the natures which He has created we do not notice God's hand in events which happen naturally as for example, sun rise or the weather, even floods. Jesus said that God makes the sun to rise and God sends the rain, but we dismiss this statement as hyperbole.

It is a great mistake for us to be content with the proximate or near cause, and forget the ultimate and real cause, namely God's Will and Purpose and Power. The same considerations apply in conversion.

Normally in converting a sinner, God works in a way which will appear to be quite natural, working through a man's human nature and circumstances; we may contribute to the nature and circumstances; we may contribute but we make a mistake in thinking that these natural causes are the real reason why any of us are converted.

If God is the cause of the phenomena of nature how much more are we to attribute to him the decision as to whom He will receive as his adopted sons and daughters.

The second reason why we are reluctant to recognise that our salvation is the consequence of God's decision and choice is because of the sinfulness of our heart. We hate to think that we are completely dependant on our Creator for everything, including our salvation. We hate to think that we are not sovereign in our own lives.

God does control His creation. Though he does not originate sin or evil (for this originates in the created will) yet He remains in control of its effects. He also is able to recreate the will and free it from sin in accordance with His own decision and choice.

As I say, by nature we are all anti-predestinarians; that is how we are born. Those who accept and believe the doctrine do so only because it is so clearly taught in scripture, and on reflection is seen to be in full accordance with the rest of scriptural teaching about human nature.

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